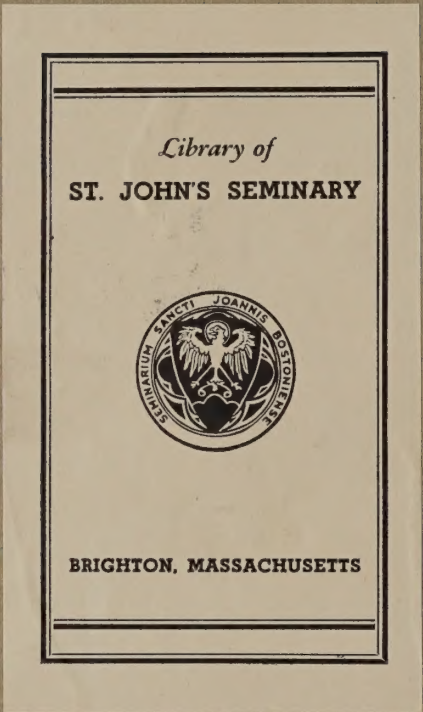


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# THE REVIEW.

By ARTHUR PREUSS.

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Nothing has come, unfortunately, of the projected evangelistic saloon in Chicago, mentioned in last week's REVIEW, as Mayor Harrison revoked the licenses of the saloons conducted by David Lewinson, who had fathered the plan. It is interesting to note that several Protestant ministers had already entered into negotiations with Mr. Lewinson with the purpose of preaching in his "dives."

We learn from Fort Wayne that the Rev. Father Krueger referred to in No. 36 of this REVIEW is, or was till recently, a Catholic priest, but that his right name is William Kroeger; that he is registered under the latter name in the Catholic Directory; that he was formerly a priest of the Diocese of Fort Wayne; that he later went to Epiphany, S. Dak., where he actually conducts a big sanitarium,—whether with or without his Bishop's permission or authorisation, our informant does not know.

The late warlike utterances of certain Methodist "bishops" lead the *Missouri State Tribune* (Dec. 6th) to observe:

"These remarks and others of similar character indicate that another revision of the Bible is needed. Indeed it might not be inappropriate to re-write the New Testament and to obliterate the Prince of Peace altogether."

## ARCHBISHOP IRELAND AND THE ROMAN QUESTION.

Since his last visit to the Eternal City, where he was forced to speak out orthodox sentiments on the Roman question before the Holy Father and an assembly of cardinals, Archbishop Ireland of St. Paul has seen fit to stand up publicly in this country for the temporal rights of the Holy See. Two sermons of his on the subject, one delivered in his episcopal city and the other in Washington, have been widely quoted of late, not only in the religious, but also in the secular press.

It was to be expected that that large section of the press which believes with the *Chicago Tribune* (the editorial clipping was made in 1896, we forgot to mark on it the exact date) that "the archangel's trump, when it summonses the living and the dead to the last judgment, will have sounded before another Pope-King reigns in Rome,"—would not be particularly edified by the decided change of heart and front on this subject lately manifested by an archbishop whom it has praised for years as "liberal and progressive."

It does not surprise us therefore, to find wide expression given to such views as this (we quote from the *Chicago Inter Ocean*—Dec. 11th—because its utterance is typical of three score or more):—

"It is not probable that the large body of American Roman Catholics who have been wont to regard Archbishop Ireland as an advanced thinker and worker in church affairs, will subscribe to his views with relation to the restoration of the temporal power of the Pope. The sentiments he expresses, as well as the attitude he has taken, in relation to this matter, are very unlike him. Without going into the merits of the case at all, it may be stated as an easily demonstrable fact that the great majority of American Roman Catholics believe the church lost nothing, but, on the contrary, gained a great deal, when the Pontiff was deprived of his so-called temporal power. It is the belief of American Catholics, generally speaking, that the Pope does not require a few square miles of territory, recognition as a petty sovereign, or a papal guard, to preserve his dignity."

We refuse to believe, on the authority of a secular journal, that "the large body" of American Catholics is so at variance with the Supreme Pontiff in a question which, if it is not of the faith, trenches closely on the sacred rights and prerogatives of the Church, which they hold to be the "Spouse of Christ." But it is undeniable that a considerable portion of Catholic Americans are, and have been for a long time, decidedly unsound in this important matter, deploring the policy of resistance to the Italian government pursued by the present Pontiff and his predecessor as unwarranted and detrimental to the true interests of the Church. They can not see, in the words of the *Chicago paper* just quoted, "why the Pope should not bow to the inevitable, and, since he can not mend matters, why he should not make the best of them."

This is the opportunistic, the liberal, the

Americanist point of view. How has it come to pass that the secular press accuses such prelates as Msgr. Ireland and the majority of American Catholics of upholding this view, diametrically opposed as it is, to the position held by two succeeding pontiffs and the great body of ultramontane Catholics the world over?

It must be because they have openly espoused it, or, at least, because they have wrapped themselves up with regard to it in the culpable silence which is so characteristic of Liberalism, especially in America (Cfr. "What Is Liberalism?" by Conde B. Pallen, last chapter.)

Of course, we rejoice that Archbishop Ireland, who, in the words of the *Inter Ocean*, "judged by his past....ought to be the last one of the Roman Catholic prelates in this country to precipitate a controversy which American Catholics have in the past been anxious to avoid," has at length recognized the mistake made at the Catholic Congress in Baltimore (where he is said to have fought down a resolution in favor of the temporal power) and come out squarely in favor of eternal justice, which must be denied to no man, least of all to the Roman Pontiff and the Spouse of Jesus Christ. And we trust that, as they aped him in his former unsympathetic attitude, his followers will now join him in the inspired cry: "Rome belongs to the Pope, and we demand that he shall have it!"

\* \* \*

The *St. Paul Wanderer* (Dec. 12th) points out that most of the salient ideas of Msgr. Ireland's recent sermons on the Roman question, particularly the luminous parallel between the relation of the District of Columbia to the United States and that of Rome to the Catholic Church, are by no means original, but were developed with admirable logic by Msgr. Schroeder as early as 1892, in his pamphlet "American Catholics and the Roman Question" (Benziger Brothers), and that the German Catholics of this country have constantly echoed the protest of the Holy Father against the spoliation of the Papal States and lost no opportunity to demand most emphatically the entire restoration of the "patrimony of Peter." Not one of their numerous State and national conventions has adjourned without incorporating this protest and demand in its solemn public resolutions.

We sincerely hope that through the efforts of His Grace of St. Paul the movement will spread, until the noble sentiments so often expressed by the German Catholics of America, especially at the congress of Buffalo in 1891, penetrate the entire Catholic population of the land, of every tongue and nationality.

What our duty in regard to the Roman question is, how we can fulfill it, and what benefits are likely to accrue from its fulfillment, shall form the subject of a paper in our next.

ARTHUR PREUSS.

MENE, THEKEL, PHARES!

It is reported from Indianapolis (*Globe-Democrat*, Dec. 14th) that Attorney Genera



Taylor, on behalf of the State of Indiana, has filed suit asking the appointment of a receiver for the Order of Chosen Friends, one of the largest fraternal insurance associations in the United States. The Order was authorized to do business in thirty States. In the application for a receivership, which is a voluminous document, the fact is set out that the association is insolvent and unable to meet the death-claims now outstanding.

According to the statement of the State Insurance Department an examination of the condition of the Order of Chosen Friends was made at the beginning of the present year, and at that time it was found in as good shape as the ordinary run of fraternal institutions.

Will our Catholic mutuals take warning? The "handwriting on the wall" is ominous.

d'A.

## THE SALOON AS IT IS.

[From the *American Journal of Sociology*.]

### II.

In many of these discussions, to which I have listened and in which I have joined, there has been revealed a deeper insight into the real cause of present evils than is often manifested from lecture platforms, but their remedies are wide of the mark, each bringing forward a theory which is the panacea for all social ills. The names of Karl Marx and leaders of political and social thought are often heard here. This is the workingman's school. He is both scholar and teacher. The problems of national welfare are solved here. Many as patriotic men as our country produces learn here their lessons in patriotism and brotherhood. Here the masses receive their lessons in civil government, learning less of our ideals, but more of the practical working than the public schools teach. It is the most cosmopolitan institution in the most cosmopolitan of cities. One saloon advertises its cosmopolitanism by this title, "Everybody's Exchange." Men of all nationalities meet and mingle, and by the interchange of views and opinions their own are modified. Nothing short of travel could exert so broadening an influence upon these men. It does much to assimilate the heterogeneous crowds that are constantly pouring into our city from foreign shores. But here, too, they learn their lessons in corruption and vice. It is their school for good and evil.

The saloonkeeper, usually a man their superior in intelligence, often directs their thought. He has in his possession the latest political and sporting news. Here in argument each has fair play. He who can win and tell the best story is, not by election, but by virtue of fitness, the leader. The saloon is, in short, the clearing-house for the common intelligence—the social and intellectual center of the neighborhood.

Again, some saloons offer rooms furnished, heated, and lighted, free to certain men's clubs and organisations. For example, a certain German musical society, occupying one of these rooms, fully compensates the saloonkeeper with the money that passes over the bar as the members go in and out of the club-room. In like manner some trades unions and fraternal organisations are sup-

plied with meeting-places. A saloon on Armitage Avenue has a bowling-alley, billiard tables, and club-rooms, in which nonpartisan political meetings were held during last spring's campaign. It is also offered to the people for the various neighborhood meetings. In such a room a gay wedding party celebrated the marriage vow. It is, in very truth, a part of the life of the people of this district.

But the young man, where does he spend his evenings? Leaving the supper table he takes his hat and sets out from home, to go where? Let us follow the boy in the crowded districts—in the river wards of Chicago. As he comes out of the house into the street he is surrounded for miles with brick and mortar; not a blade of grass or a leaf of green to be seen. Placing his fingers to his mouth he gives a shrill whistle, which is answered by one and another of the boys, till the little crowd—their club—has gathered. Seeking to join informally such a crowd of the older young men, the only question asked on eligibility was: "Can you run?" Short words, but of tremendous significance. It is this: As soon as a small crowd of boys collects, it is dispersed by the police. Having been arrested once or twice, these young men learned the lesson, and I was told "to scatter" at the word "jiggers," the warning note given at the sight of an approaching "cop." Driven about the streets like dogs by the civil authorities (whether it be necessary I am not now discussing); provided with no place for the healthy exercise of their physical natures, or even an opportunity to meet and tell stories, they have recourse to but one of two alternatives: to dodge the police, hiding in underground caves and under sidewalks until they become hardened against the law; or to enter the places the saloon has provided for them.

Thus again business interests have seized the opportunity that has been let slip, and have taken advantage of boys' necessities. Rooms, well lighted, furnished with billiard and pool tables, tables for cards and other games, are placed at the disposal of these boys. Five cents is charged for a game of billiards and a check which entitles the holder to a glass of beer, a five-cent cigar, a box of cigarettes, or a soft drink. The table (see our last.—A. P.) shows 27 per cent. of these saloons thus equipped. Much less numerous are the saloons furnishing handball courts. These courts, models of attractiveness when compared with the neighborhood in which they are located, are used by young and old. Shower-baths are provided free. The boys must pass out by the bar of the adjoining saloon, where, heated by the game and feeling somewhat under obligations, they patronize the saloonkeeper. Some saloons have gymnasiums, more or less fully equipped. Bowling alleys and shuffle-board are among the attractions offered.

For the large floating population of these districts, and for the thousands of men whose only home is in the street or the cheap lodging-house, where they are herded together like cattle, the saloon is practically the basis of food supply. The table shows that 68 per cent. furnish free lunches, and 15 per cent. business lunches. On the free-lunch counters are dishes containing bread, several kinds of meats, vegetables, cheeses, etc., to which the men freely help themselves. Red-hots (Frank-

furters), clams, and egg sandwiches are dispensed with equal freedom to those who drink and to those who do not. For those desiring a hot lunch, clam chowder, hot potatoes, several kinds of meat and vegetables are served at tables, nearly always with a glass of beer. The following amount is consumed per day in a saloon near here: 150-200 pounds of meat, 1½-2 bushels of potatoes, 50 loaves of bread, 35 pounds of beans, 45 dozens of eggs on some days (eggs not usually being used), 10 dozen ears of sweet corn, \$1.50-\$2 worth of vegetables. Five men are constantly employed at the lunch counter. The total cost of the lunch is \$30 to \$40 per day.

That the saloons are able to put out such an abundance, and of such variety and quality, is due to the competition of the large brewing companies. These companies own a very large number of the saloons in Chicago. Thus the cost of not only the beer, but the meat, bread, and vegetables, bought in vast quantities, is greatly reduced. Only a portion of those who drink patronize the lunch counter. The small dealers are forced into the competition by the larger ones. The general appearance of abundance, so lacking either in their homes or in the cheap restaurants, and the absence of any sense of charity, so distasteful to the self-respecting man, add to the attractiveness of the place, and are a wonderful help to the digestion. Here the hungry and the penniless find relief for the time, few being turned away until they become "steady regulars." I believe it is true that all the charity organisations in Chicago combined are feeding fewer people than the saloons. No questions are asked about the "deserving poor;" no "work test" is applied; and again and again relief is given in the shape of money, "loaned expecting no return."

Another function of the Charity Organisation Society the saloon has taken unto itself and exercises more or less perfectly: the laboring man out of employment knows that in some saloon he is likely to find, not only temporary relief, but assistance in finding work. That these saloons pose as labor bureaus is evidenced by the names placed above their doors. The significance of these names is this: Men of the same trade, having common interests, make the saloon that represents their interests their rendezvous. To the "Stonecutters' Exchange," for example, men seeking stonecutters often apply. But information concerning positions is dependent more upon that gathered by the men themselves and made common property. Many a man has been "put on his feet" by just this kind of help, nor does he feel that he is accepting charity, but that he is as likely to give as to receive. He is asked neither his age nor his pedigree. His past history is not desired as long as he is in need now. Not a sense of obligation, but a real feeling of brotherhood; and this feeling, existing among these men to a degree not usually recognised, prompts them to aid each other. Grateful is he to the saloon that was his "friend in need;" bitter toward those who, without offering anything better, propose to take from him the only institution that has befriended him.

Scattered throughout the city, within easy reach of any neighborhood, are saloons offering a form of entertainment to the people not unlike the cheap vaudeville. Passing back of the screen, we enter a large room filled with tables and chairs; at the end of the room is a stage. While men and women sit around these tables, drinking beer and smoking, the painted, bawdy girls entertain them with the



latest popular songs and the skirt dance. The regular vaudeville bill, including the comic man, acrobatic feats, cake-walks, etc., is presented. The character of the entertainment is but a reflection of the character of the neighborhood. In some communities no obscene word is uttered, and but little that is suggestive of evil is presented. It affords an opportunity for the hard-worked men and women to escape from their stuffy homes and thoughts of poverty into a clean, well-lighted room, where with their families they can enjoy an evening of pleasure. To see the hardened, careworn expressions on their faces gradually relax and melt away into expressions of simple enjoyment, as they laugh heartily at the jokes, might at first arouse one's sense of humor, but it would soon impress one deeply with the pathos of it all: with the thought that this little entertainment, cheap and vulgar as it is, seems to satisfy their longing for amusement. Patriotic songs are never missing, and I have heard them join heartily in the chorus. Cheer after cheer greets the names of our heroes, as they appear in the songs of the girls. The sense of the masses on the Cuban war policy could easily be determined by their applause and hisses at the saloon vaudevilles. These people have a sense of honor peculiar to themselves, and a careful observation of that which most frequently elicits their applause shows that an appeal to their sense of honor is sure to be well received. In ———'s vaudeville saloon it is estimated that 3,000 pass in and out between the hours of 8 p. m. and 6 a. m. Saturday nights. As has been stated, the character of these saloons varies with the neighborhood, and vulgar songs are frequently sung. The evil influence of some of these can not be overestimated. Then too, prostitutes often come here and mingle with the crowd.

(To be continued.)

### A National Poorhouse for the Clergy.

The Rev. P. J. McManus, of Baptist Hill, Pa., has sent forth a circular in which he pleads for the establishment of a national free home for sick and aged poor priests.

The fact can not be denied that in many instances insufficient provision is made for our sick and aged poor priests. A national free home for all such sounds like a charm. The circular of Father McManus reads very persuasively on the surface. It is vague as vague can be. Nothing is said about the number of probable applicants, of the amount required to start and keep up the buildings, the annual running expenses, the management, etc. "Our bishops," we are told, "and many of the secular clergy will receive a copy of this letter. Their approval, the location of the home, the names of all subscribers, and the amount subscribed by each, will be compiled in book form before the end of the present year."

At the end of the circular a list of clergymen in different States of the Union is given who are ready to receive subscriptions, although to our regret we had to learn that at least one of the gentlemen did not know anything about the matter, nor had he permitted the use his name for the purpose. Perhaps there are more such.

But let that pass; our objection to the national free home for sick and aged poor clergymen is rooted deeper. If established, such a

home would be for some bishops a cheap means to get around a solemn engagement, and for poor missions an infallible means of getting no more priests.

As no benefices obtain in this country, and as the *titulus patrimonii* is of rare occurrence, most priests are ordained *titulo missionis*, which implies, on the part of the priest, entire and devoted service in the mission for which he is ordained, and, on the part of the bishop, a decent maintenance. Where the bishop does what he can to provide means for the support of poor priests, he gives the best stimulus to his priests to work for the kingdom of God without worrying about earthly things; where a bishop fails to do so, prudence advises a priest to lay something aside for a rainy day. Moved by such considerations, the priest in a poor mission will be a constant applicant for a financially better parish. Instead of trying to improve his present mission, he will say to himself, "What for? I do not know how long I shall stay here; the income of the parish does not even allow me a full salary; let things remain as they are." Thus the buildings are not kept in repair, or, if anything is done, it is done, not with a view to the future, but with a view of to-day. Dissatisfaction is apt to rule in all such places.

And let it be known that a bishop will send his aged and infirm priests to a national home—a national poorhouse for the clergy, what student of theology would want to apply for admission into such a diocese?

J. F. MEYER.

### FOOT-BALL.

Not long ago the *Syracuse Catholic Sun* reported a Catholic Bishop—we believe it was Msgr. Ludden—as vehemently opposed to the game of foot-ball, which he characterised as brutal and degrading.

Now comes the new Bishop of Fort Wayne, Msgr. Aldering, and tells the students of Notre Dame, according to a despatch in the *Chicago Record* (Dec. 12th):

"Personally I have never been able to understand the game of foot-ball. To me it is an intricate sport. I have heard it characterized as brutal. For all that, I am heartily in favor of foot-ball. It aids in rugged physical development, and, what is quite as important, it affords a safety valve through which the exuberant animal spirits of young men may escape with as little harm as possible to any one and with good and pleasure to themselves. A vivid consciousness of physical powers calls in a young man for action. Inaction is harmful to his temper and his body. A healthy body sleeps better after rugged exercise, and I would have young men sleep well. I consider foot-ball worthy of praise in the field of physical development. A strong mind that can direct the actions of a strong body and do it in accordance with moral laws, is a blessing most devoutly to be sought."

The present writer, who learned to play and understand the by no means intricate game of foot-ball as a boy, without however taking much interest therein, has always held the view that, while it may be played with decency and regard for the feelings of others, it offers greater opportunity and temptation for brutality than any other, and ought, therefore, to be discouraged rather than praised. The physical exercise that students need can be had by other, less dangerous means.

ARTHUR PREUSS.

### AN EDITOR'S CHEAP DIET.

Writing to the *Inter Ocean* (Dec. 9th) on the various plans for cheap living lately discussed in the newspapers, Guy Peckham, city editor of the *Seneca (Kas.) Tribune*, says:

"Since April 1st I have lived on an excellent diet, devised by myself, at a cost of 2½ cents a day. I am a bachelor. I make a slender salary as 'local' editor of the *Seneca Tribune*. As a newspaper man, I insist upon being believed. I am naturally frugal. Like a Roman soldier, I subsist, in a great measure, upon wheat. One cent buys a pound of wheat. Corn costs ½ cent a pound. For breakfast I eat one pound of hot, boiled wheat. For dinner I eat a pound of parched corn. One pound of uncooked wheat forms my wholesome supper. In the spring hundreds of sparrows nest in the eaves near my garret. I rob them of their eggs every morning. With two dozen delicious, hard-boiled ones under my tunic I feel happy—feel like twittering—as I start off for work. Occasionally I boil my corn, thus producing an appetizing hominy. Sometimes a farmer brings a gigantic turnip or onion into the office so as to get his name in the paper. These vegetables I use as anti-scorbutics.

"I dearly love potatoes. I am out of them. Will some one kindly mail me one? A potato weighing an ounce can be mailed for a cent.

"I consider wheat a fine brain food. Under the inspiration of a pound of raw wheat, I once wrote an article which caused our editorial office to become a total wreck. As to my veracity, I refer any one to the Mayor of Seneca."

If half a dozen Catholic bachelor editors of Mr. Peckham's frugal habits could be found and associated, the much-discussed Catholic daily might be started with some slight prospect of success. A. P.

### SOME SINS OF OMISSION.

(We are in receipt of the subjoined notes from a gentleman who is peculiarly qualified by his profession and experience to speak with authority on the questions raised by the recent decree of Rt. Rev. Bishop Eis of Marquette.)

The natural and therefore irrepressible process of assimilation of the descendants of all immigrants, is continually bringing about the conditions required in the application of that famous and providential order of Bishop Eis.

But it appears to me that very few of the purely "one-language" parishes (if I am permitted to coin a new phrase) are making the necessary preparations for it.

Many such parishes have been in existence for a half-century or more, and the bulk of their members are native Americans, yet it is safe to assert that ¾ of these are so ignorant of the purely technical terms in religion, that they can not follow an English sermon or catechetical instruction or make an English confession well—although they speak the English language almost exclusively in their business and social life and even in their homes.

At the risk of giving offence, I venture to name what I consider the most potent causes for this sin of omission on the part of their excellent parochial schools.



1. Some priests and teachers find the task of initiating their charges into the technical knowledge of religion in the English language, too uncongenial and laborious, especially as they see no immediate practical results.

2. They are overawed by the opposition of parents, whose susceptibilities have indeed been grievously wounded by the perforce attempts of Americanizing indulged in by some high church dignitaries.

3. The imaginary danger that when the children are grown, they will join English speaking parishes.

The "salus animarum" being the law supreme, should overcome all obstacles.

Z.

### FOOLISH AMERICAN GIRLS.

The mistreatment of the daughter of President Grant by her young English husband, for a time, suspended the epidemic of marriages between American girls and fortune-hunting young rakes of European aristocracy; but it has broken out again and will probably continue as long as there are silly girls with rich papas and unprincipled young adventurers to dupe them.

Girls are queer things anyhow. They will disregard any number of good chances among the neighbor boys and run off a hundred or a thousand or five thousand miles to catch a red necktie, a striped pair of pants, and a plug hat, especially if there is a title attached to it. Distance possesses a great enchantment for the matrimonially disposed American girl. They think it is romantic or a sort of evidence of their superior attractiveness to be able to capture somebody who is strange and new.

American mamas have a duty to perform in correcting this silly propensity of their daughters, and they ought to perform it. But the trouble is that some of these mamas scheming to bring about these alliances are as daft about foreigners as the girls, and if it is folly in the girls it is idiocy in the mamas. Marriage is a serious matter, much as we joke about it. A girl ought to think of marrying no man whom she does not thoroughly know. She ought to know his history, his habits, his disposition, his father and mother and his kinfolk. It matters not if she did sit in the same class with him at school and he may seem trite and poky to her. If she knows him to be honest and pure and faithful, and if he is congenial and loves her, he will be worth more to her in a lifetime partnership than all the dukes and counts and princes on the earth with all the millions of royal Europe thrown in.

### CHARITY BALLS.

Charity balls are again the order of the day, and we are sorry to note that Catholics in several of our large cities continue to indulge in these monstrous exemplifications of a "charity" which has ceased to be Catholic.

Our soft-shoed contemporary the *New World* takes heart of grace, in its edition of Dec. 8th, to state in a mild sort of a way a few of the objections it has heard against them:

"It is said that the people who are to be the beneficiaries of the charity resent this

method of raising money for their assistance. The contrast between the splendor of the costumes of those who take part in the ball and the squalor of those who are to be helped is said to give offence. Then, there are those who urge that only a small part of the money expended on a charity ball really finds its way to charity. If—it is said—we will figure out the cost of giving such a ball, including the cost of the dresses especially provided for the occasion, we will find that the net surplus available for the charity forms but a small proportion of the sum expended and that the charity would have fared much better if one half of the sum expended on the ball had been directly given to it."

Of course these objections do not go to the root of the matter, which is that sensual indulgence can never be true charity whose essence is selfdenial; but the *New World*, while conceding that "there is some force in them," proceeds immediately—that its aristocratic clients may not be offended—to point out that "a great deal is to be said on the other side."

This "great deal to be said" in favor of charity balls resolves itself into the apologetic assertion that it is a condition, not a theory which we have to face, and that, practically, "the question is not what people might do, or what would they better do, but what they can be induced to do."

Such opportunistic rot ought not to find space in a Catholic paper, whose mission can never be to cater to the perverted tastes and tendencies of luke-warm Catholics, but whose duty it is to insist unceasingly and strenuously on the eternal verities and, by a strong exposition and defense thereof, bring people back to a view and practice of charity which is not opportune or at best tolerable, but truly Catholic and praiseworthy.

The underlying motive of charity balls is probably that "charity covers a multitude of sins" (I. Pet. iv, 8); but this is a sore deception: the charity that vents itself in amusements and sense-gratification is not the charity of Christ; and beside the charity of Christ there is no other that deserves the name.

ARTHUR PREUSS.

### THE QUESTION OF DANCING.

Father Verhaag's arraignment of the dance\*) will do good in some quarters. The pamphlet is not fit for indiscriminate circulation for the reason that there are sins and occasions of sin therein referred to in no uncertain terms, of which, we are thankful to say, many and many a young girl is blissfully ignorant, and against which she should be warned in less drastic fashion.

The question is a delicate one principally for two reasons. First, dancing is not wrong in itself; hence myriad opportunities of discussion among people of slight powers of discernment as to what circumstances make it wrong. Secondly, dancing is indulged in by people who are unquestionably well-behaved and well-dressed—except when they go to balls. This is due to the fact that in a Protestant country pleasures are apt to be either absolutely prohibited or indulged in to excess, the true conception of temperance and justice being lost for most Protestants when logic was

thrown over-board at the time of the Reformation.

Now ours is undoubtedly a Protestant community, and young Catholics necessarily mingle with those not of the faith;—meeting with non-Catholics who justice and charity compel them to admit are conscientious in adhering to their principles, they regard the persons and forget to inspect the principles. They adopt the *argumentum ad hominem* and fail to condemn that which is in truth harmful.

Let us hope that by degrees the right practice in the matter of dancing will be adopted, and to that end let us pray for wisdom in mothers and fortitude and the spirit of penance in our young girls.

Rev. Verhaag supports his position by a full array of quotations from the Fathers of the Church, other spiritual writers, and the decrees of councils. His just, if somewhat severely expressed, conclusion is that much, if not most of the dancing indulged in at the present day is to be condemned.

SUSAN TRACY OTTEN.

### A JEW'S "NEW CROSS OF THE IMMACULATE CONCEPTION."

The *Southern Messenger* (Dec. 6th) and the *Nord-Amerika* (Dec. 15th) strongly protest against a religious innovation fathered by a notorious Jewish firm. Says the *Messenger*:

"The Catholic Church knows but one cross: the cross of Christ, the Redeemer. But Lipman's 'Our Cross' substitutes the image of the Immaculate Conception for the image of the dying Redeemer. The idea is absolutely non-Catholic. It appears as if we Catholics paid a divine worship to Mary, such as Protestants are wont to reproach us with, and for which they often call us idolaters. And here, by this 'Our New Cross of the Immaculate Conception,' we are expected to hang a sign of idolatry from our necks. We protest against this dangerous innovation, and warn our Catholic brethren from being caught in the trap. This is not the first time that Jews and Protestants play such vile tricks upon Catholics, in order to make money by it. Let no dealer in devotionals offer the cross for sale. It is highly probable that it will be prohibited by the Church authority."

### ABP. IRELAND, THE ARMY CANTEN, AND THE SALOON.

Archbishop Ireland surprised his temperance friends last week Thursday by pleading before the Senate Committee on Military Affairs in favor of the much-maligned canteen, which he declared to be "in the interest of temperance and good morals in the army."

The Archbishop said, according to an Associated Press despatch which we read in the *Globe-Democrat* of Dec. 14th, that observation and experience at Fort Snelling, which is near his home at St. Paul, had taught him that "it is useless to try to prohibit absolutely the use of liquor. If you try to be too severe and do away with it altogether in the army, the men will find it in ways that are illegal and more harmful."

He added:

"I am myself a total abstainer, but when it comes to dealing with the people at large, I think the only satisfactory and successful way

\*) A Word on Dancing by L. Verhaag. F. A. Dunham & Co., Portland, Oregon. 25 cts.



is to eliminate the danger as far as possible and to reduce drinking to the minimum—to advocate moderate temperance."

If this is not an argument against prohibition and for the decent and well-conducted saloon, we confess to weakness in logic.

Archbishop Ireland's position before the Senate Committee is precisely that which THE REVIEW has always advocated against the champions of prohibition, including for a while the "Pauline Prelate" himself.

The question of the saloon, by the way, is having some wonderful lime-lights thrown upon it by the scientific observations of Professor Royal L. Melendy, which we are at present reproducing from the *American Journal of Sociology*, and which we hope are receiving the close attention they deserve from all our readers.

ARTHUR PREUSS.

### SOUTH CAROLINA—THE ONLY AMERICAN STATE WHICH GRANTS NO DIVORCES.

The following from the *Providence Visitor* (Dec. 8th) is worthy of reproduction:

Just now, when the frequency and facility of divorce in this country have become a national reproach, it is good to know that there is one State under whose Constitution the rupture of marriage ties by the courts is forever interdicted, viz.: the State of South Carolina. From 1872 to 1878 divorces were permitted to be granted on certain grounds, but not more than three cases came up for adjudication during that period. In 1878 the permission was repealed, no regard being had even for the alleged Scriptural "exception." Since then attempts have been made, from time to time, to have this "exception" recognised in the statutes, but to no purpose. At the recent Constitutional Convention, after a struggle which lasted three weeks, conservative sentiment prevailed.

The Carolinians are proud, and justly so, of their unique position with regard to divorce.

### THE CONGRESS OF BOURGES.

Much ado has been made about the Congress of Democratic abbes held of late at Bourges, France. Friends have extolled it as the beginning of a new era, opponents derided it as a gauntlet thrown to the bishops. A very conservative judgment is given by the *Études Françaises* (quoted by the *Courrier de Bruxelles*, Supplement No. 26.)

"Mgr. Servonnet," we read there, "had indicated in his opening speech what should be the spirit of the Congress: it should be supernatural, pontifical, patriotic. Later on Mgr. Rumeau developed the same idea. It seems to us that the Congress was sufficiently inspired by the pontifical and patriotic spirit, but not enough by the supernatural. Although its purpose was to consider the work to be performed by priests, it studied hardly anything but the means of 'going to the people,' almost entirely ignoring the means of going to God. And as means of going to the people it chose exclusively natural works.

"These works are needed; we admit the people must be reached as best they can be reached, even by natural means, where others are lacking. But in a priest is required the supernatural spirit that alone can fructify his work. Most of the means recommended by

the Congress would be acceptable to all, politicians, philanthropists, and Protestants. Too much was made of the example given by men outside of the Church; that is not forbidden, *fas est et ab hoste doceri*; but the example of the Saints, the teachings of tradition, must be the prime rule of the Church. St. Vincent de Paul was lauded, but where or when did the Congress indicate the practical means of assimilating oneself to his spirit? Yet the beginning must be made by the spirit; for, as in physiology the soul informs the body, so in the realm of spirituality the spirit of sanctity creates fertile works. The supposition of a priest truly pious but sterile in his solitude, is a myth. A holy priest will always be surrounded by works of sanctification as with an aureola of glory; but a priest without piety, even if he be a man of enterprise (*homme d'œuvres*), will rarely bear useful fruit.

"And because it failed to lay sufficient stress upon these truths, the Congress resembles too much a body of beautiful exterior, yet without a soul, or rather, those statues of Saints from our modern workshops, whose human anatomy is perfect but who are void of any divine breath.

"To this absence of the supernatural spirit, we believe, is due that hue and cry against the devotion to St. Anthony (the Bread of the Poor) and against the proposal to place the picture of the Sacred Heart upon the French national banner, which were both condemned absolutely; the contempt of virtues and devotions that do not savor of what they call manliness; the exclusive importance attributed to the scientific and modern spirit, doubtless in opposition to the traditional theological and mystic spirit; but above all the entire neglect of works aiming at the personal sanctification of the priest. It seems they completely ignored the words of Christ before His passion: 'For them do I sanctify myself' (John XVII., 19), by which alone He rendered His teachings, miracles, and benefits efficacious. It is true, Canon Dehon called to mind the wishes of Leo XIII. concerning the Third Order and laid stress on the spirit of the faith, but the congressists were not inclined that way."

Nor will they ever be, as long as they have so much traveling to do. "Qui multum peregrinantur raro sanctificantur," says Thomas a Kempis. If much traveling is not conducive to sanctity, how much less the continuous peregrination and speech-making of these Democratic abbes.

J. F. MEIFUSS.

### CONSISTENCY OF THE GERMAN-AMERICAN CATHOLICS IN THE "LANGUAGE QUESTION."

The Chicago *Katholisches Sonntagsblatt* (Dec. 9th) thus formulates the sane and sober view of the "language question" entertained by the vast majority of German-American Catholics:

"We are everywhere in a state of transition, and since the salvation of souls is the supreme law, it would be a grave neglect of duty to ignore the actual condition of affairs for reasons of nationality. As soon as the young people in any parish or diocese, for some cause, be it negligence of the pastor, the fault of parents, or any other, are unable to understand a German sermon, it becomes a sacred duty to instruct them in that tongue which they have learned and which they understand. We may deplore such conditions, but that will never change them."

In taking this position (which appears to some oblique critics "out of harmony with the principles for which the German Catholics of America have so long stood") they simply prove that they are consistent, even to the extent of sacrificing a treasure which they have long and carefully cherished; for when they demanded distinctive German congregations and schools for themselves, the German immigrants acted from a pure love of their faith, which they felt was in jeopardy if they did not keep in close and constant touch with it through the agency of pastors who could preach to them and hear their confessions in their native language.

The mother-tongue of their descendants is generally English; and they act with absolute consistency and demonstrate anew their loyalty to their religion, when they agree, nay request, that, as the old people drop out and their place is taken by the younger element, born and raised in this country and in the English tongue, German sermons and German catechetical instruction gradually give way to English preaching and English catechism.

It betrays a sad mental strabismus to construe this logical and truly Catholic conduct into a "sacrifice of principle" or a "reversal of policy."

ARTHUR PREUSS.

### "CHEWING THE RAG."

The N. Y. *Sun* is trying to establish the origin of the significant slang phrase "Chewing the rag." To "chew the rag," as our readers are aware, means to keep on talking after the event, to hold a post mortem, to talk under your breath or behind your hand, or behind your handkerchief, to mumble.

J. N. Wright explains the genesis of the phrase thus:

"Any tired and nervous mother who has alternated between a squalling baby in its cradle and her imperative domestic duties, until life seemed to be hardly worth living, and then picked up a convenient 'rag,' placed in its enveloping folds a modicum of sugar deftly secured with a string, and inserted the same in the mouth of the recalcitrant howler, can readily understand from the sweet peace that pervades her breast and that kitchen, as the youngster contentedly 'chews the rag,' the origin of the term."

We cordially agree with the *Sun*: "Though it can not be called beautiful, the phrase is doubtless good."

J. W.

### DIVORCE IN MISSOURI.

The Jefferson City *State Tribune* (Dec. 6th) pleads for a new divorce law. It says:

"Judge John W. Henry, of Kansas City, in interviews printed in his accustomed picturesque fashion, has presented frequently of late the need of more stringent divorce laws in Missouri. This State is not a sinner above its neighbors in this regard, but its legislation upon the subject of divorce has been entirely too lax and its restrictions upon re-marriage have amounted to none. The result has been that divorces have been increasing in number, have been granted upon the flimsiest of pretexts, and the sanctity of the marriage tie has not been preserved and protected as it should be.

"Divorces are all too easy to obtain in Missouri. And easy divorce is one of the most



effective methods of inflicting immeasurable and irreparable injury to the happiness and morals of society. New York authorities have been untangling a most dangerous conspiracy which has been bringing about divorces. From arrests already made and information given, it appears that a 'divorce syndicate,' embracing both men and women as members, has been breaking marital ties with expedition and contrary to the knowledge of the alleged offenders. In other words, the only condition necessary to the attainment of a divorce was the existence of a complainant, all the co-respondents, testimony and other legal requirements being furnished by the 'syndicate' to whatever nature and extent the complainant might desire. No such iniquitous scheme has yet been unearthed in Missouri. And from the published proceedings of the courts it is scarcely necessary, so numerous are the legal separations brought about by ordinary methods.

"It may be best to have other grounds for divorce than the one of infidelity, but certain it is that to grant divorces as some Missouri courts do, upon the slightest cause, and to permit immediate re-marriage, is against good morals."

The only correct State policy with regard to divorce is that of South Carolina, which does not grant them under any circumstances or on any plea whatsoever.

Marriage is a sacrament, and it is for the Church, not for the State, to regulate it in any of its conditions or relations. The Church, basing upon the divine law, makes it one and insoluble; the State can grant no divorces. If this were really a Christian country, we should have no divorce evil to complain of.

C. D. U.

## OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

## CATHOLIC SOCIETY FEDERATION.

TO THE EDITOR OF THE REVIEW.—Sir:

Regarding your article (Dec. 6th) "Catholic Federation Conference," I would say: Congressman Fitzgerald of Brooklyn, N. Y., (not Boston) was made Chairman of the Committee on Organisation.

Further, Bishop Messmer's program (in printed form) was distributed among the delegates, and Bishop McFaul's letter, endorsing the same, together with an article on "Federation," to appear in one of our January monthlies, were read and received with sincere and earnest applause. On motion of the undersigned, Bishop McFaul's and Bishop Messmer's efforts were referred to the Committee on Plan and Scope, for its careful consideration and guidance in drafting plans, etc., to be made public at an early day, to give Catholic [organisations] ample time to discuss their merits fully before the May convention in Cincinnati. I have every reason to believe that the Committee has made Bishop Messmer's program the basis of its deliberations.

You will perceive from the above that

your "preference" was practically carried out at the New York meeting.

LOUIS J. KAUFMANN,  
President Federated German Catholic  
Societies of N. Y. State.  
NEW YORK, Dec. 12th.

## THE LOCOMOTIVE FIREMEN'S ASSOCIATION.

The editor of THE REVIEW will be thankful for information regarding the constitution and standing of the Locomotive Firemen's Association, as a reverend pastor would like to know whether it is an objectionable society or whether Catholics can safely join it.

## CONTEMPORARY RECORD.

### NEW PHILIPPINE QUESTION.

The very reliable and thoroughly independent N. Y. *Evening Post* (Dec. 12th) publishes a most important letter from its Washington correspondent, setting forth the possibility that a radical change of policy as to the Philippines will be forced on the McKinley Administration in the not distant future. Time enough has now elapsed since the presidential election to show that the defeat of Bryan has no effect upon the determination of the natives to keep up their war against conquest. The theory that only a small fraction of a single tribe opposes us, has been disposed of by Gen. MacArthur's confession that there is a national feeling in the struggle. Thoughtful Republicans already see that their party can not long endorse a policy which means the permanence of such conditions as have existed in the Philippines during the past two years.

No matter how much the middle tier of partisans may berate Representative McCall or anybody else who dares to whisper conservative counsels, the fact remains that the Republican party is not strong enough to stand sponsor for a permanent war in the Philippines. The war is nearly two years old. Modern wars are short. Those between Greece and Turkey, between China and Japan, between the United States and Spain, were settled in a few months.

The Philippine insurrection can not go on much longer without assuming aspects of permanency. If, for example, the military situation in those islands should in a year from to-day be essentially what it is now—that is to say, a series of constant advances of American troops, frequent surrenders of Filipinos, and still 70,000 Americans in arms, garrisoning a strip of territory near the seacoast, with an annual expense to the United States of \$100,000,000—Mr. McCall could repeat his recent much discussed speech with less adverse comment than it has now drawn forth.

Meanwhile, the public would like to hear from the Taft Commission. It is composed of intelligent men, who owe it to themselves and the country to tell us the truth about the Philippine situation. What they cabled concerning it just before election, has since appeared, by Gen. MacArthur's own report, to have been far astray from the facts. The election is over. The Democrats are as remote from the possibility of effective resistance as the Filipinos were said to be. Now let the Taft Commission, in a spirit of non-partisanship, tell us the whole story. It is to be hoped that from them, at least, we shall hear less of the "eighty discordant tribes" theory; for if we are fighting only one of these tribes now, it will be somewhat embarrassing to meet the other seventy-nine.

Dean Hackner says in the *Wanderer* (Dec. 12th) that the trouble with our politics is that both of the old parties have been sidetracked—the Republicans drifting into Caesarism and the Democrats into opportunism, with the abyss of Socialism before them. Our reverend friend thinks this is the punishment of the wrong we have committed as a nation against the Indians.

## EXCHANGE COMMENT

The *Catholic News* of New York has for several years claimed the biggest circulation of any Catholic newspaper in the United States.

The *Catholic Citizen* of Milwaukee claims on every letterhead it sends out from its office that it has "the largest circulation of any Catholic paper in America."

The *Catholic Union and Times* of Buffalo puts forth practically the same claim, announcing in a boastful self-puff in its edition of Dec. 6th that it "rejoices in forty thousand subscribers"—underlining the forty thousand to indicate that the claim is not to be taken in a Pickwickian sense.

We have too much good will for our esteemed contemporaries to impugn their veracity; but there must evidently be a miscalculation somewhere.

If they would follow the practice of THE REVIEW in not catering to advertising patronage—[the few ads. we are still carrying are old contracts which the respective gentlemen, personal friends of the editor, refuse to cancel]—these three newspapers and the Catholic press in general would not be constantly tempted to imitate the yellow journals in artificially inflating and lying about their circulation. For circulation claims are put forth simply and solely to get advertisements; a journal which refuses to sell its space for any consideration, is never compelled to state its circulation, which interests no one; those who keep it pay for it because they like it or find it interesting; it's leather and prunella to them how many or how few others may be subscribers.

ARTHUR PREUSS.

## RELIGIOUS WORLD.

.... We learn from the *Sun* of Dec. 8th that some of the trunk lines operating between New York and Chicago have determined to abolish, after Jan. 1st, the old custom of issuing half-fare tickets to clergymen and religious workers. After that date clergymen, missionaries, relief committees, and Salvation Army workers will be required to pay full fare.

.... The committee of sixteen appointed at the last General Assembly to revise the creed of the Presbyterian sect, has completed its second session of ten days. Exactly one-half of the committee is in favor of a general revision of the creed and the Confession of Faith. Four gentlemen are determined in their opposition to any change whatever. The remaining four, which include Dr. Dickey, the Moderator of the Assembly, ex-President Harrison, and Justice Harlan of the Supreme Court, are termed "moderate revisionists," and favor dropping what one of them called "the damnation part" of the creed and adding three new articles on the redeeming love of Christ, the influence of the Holy Spirit, and the advancement of the church by means



of missions. They also advocate the preparation of a historical and explanatory note, a sort of diagram, defining the meaning of those parts of the creed and the Confession over which there is a controversy. The committee adjourned to meet again Feb. 12th in New York, and in the meantime, the different members expect to consult with the wise men of the church and ascertain so far as they can the sentiment of its members upon the points mentioned.

The proceedings, as well as the conclusions of the committee, are supposed to be secret, but Dr. Van Dyke of Princeton University, to satisfy public interest, gave out the following official statement:

"The committee found on examination of the returns from the presbyteries the following facts:

"1. That the returns plainly indicate that the church desires some changes in its credal statement.

"2. These returns indicate plainly that no change is desired which would in any way impair the integrity of the system of doctrine contained in the Confession of Faith.

"3. These returns also indicate that a large plurality desire that changes should be made by some new statement of present doctrines.

"4. These returns also indicate a desire upon the part of many presbyteries for some revision of the present Confession.

"5. It was therefore unanimously agreed by the committee to recommend to the General Assembly that some revision or change be made in our confessional statements.

"Substantial but not final agreement was reached as to the method of preparing changes embodying both revision and a supplemental statement, but the determining of the whole matter was deferred to a subsequent meeting."

This indicates a decided triumph for the liberal element of the sect.

... Rt. Rev. Bishop Trobec, of St. Cloud, upon his arrival in New York, told the editor of the *Dubuque Catholic Tribune* that it was not true, as cabled a few weeks ago, that the Holy Father had told him, he hoped God would enlighten President McKinley that he might steer clear of the dangers of Imperialism.

... The first Salesian priest in this country was ordained by Archbishop Riordan in San Francisco Dec. 3rd, in the person of Rev. Joseph Oreni, a native of Milan, Italy, who came to the Coast four years ago when the Salesian Fathers took charge of St. Peter and Paul's Church and the Italian population of San Francisco.

... Bishop Moeller is making a heroic effort to pay off the cumbersome indebtedness of the Columbus Diocese. We note from the *Catholic Columbian* (Dec. 8th), that at a recent meeting of the consultors, an apportionment was made to the sixty-nine parishes. The religious orders contributed \$23,400 to the fund, the Bishop himself \$2,000, St. Mary's Church, Columbus, \$5,000, etc. The plan contemplates the extinction of the debt in ten years.

... The *Catholic Columbian* (Dec. 8th) asserts that the Catholics of the U. S. "have paid out in interest probably ten times the amount that all our ecclesiastical real estate is worth," and suggests that the bishops of the country get together and make a united effort to refund all our church debts, which now bear five per cent. on an average, at a lower rate. Four, three and a half, possibly three per cent. could be obtained this way.

Our contemporary thinks that "in this business, a committee of laymen could be advantageously employed in the interests of the whole Church," adding that "in the administration of the temporalities of our Church, it would be a good thing for religion if the laity had their rightful share of the burden."

... The following item is from "Rambler's" column in the *Catholic Union and Times* (Dec. 6th):

"The pastor of St. Peter's Church, Pittsburgh, Father Kettl, has decided to dispense with tea parties, fairs, etc., as a means of revenue for church purposes. Instead of this he wishes every wage-earner in the parish to contribute one day's wages per year and every family \$1 per month to the church, believing that these offerings, in addition to the pew rents, etc., will not only be sufficient to defray the parish expenses, but will also leave a balance to be used to reduce the general debt. In theory the plan is a good one. There is no one, priest or parishioner, who would not welcome a discontinuance of the wearying church fair."

The plan is not only good in theory but also in practice. We know parishes that have adopted it and are satisfied with its workings.

... Under the caption, "The Methodist 'Angelus,'" the *Catholic Columbian* of Dec. 8th has the following:

"The members of the Methodist church of Arcola, Ill., have adopted the plan of ringing the church bell every morning at 11 o'clock, as a signal for each member to cease his or her worldly labors and engage in prayer. In some portions of the country one sect of our 'separated brethren' are taking up our retreats, and now they are adopting the beautiful custom of the Angelus. Keep it up, brethren, keep it up!"

... We learn by way of Louisville (*Katholischer Glaubensbote*, Dec. 13th), that it is rumored pretty generally throughout Indiana that a division of the State into three dioceses, with Evansville as the new see, and the elevation of the Bishop of Indianapolis to metropolitan dignity, is among the probabilities of the near future. Besides the bishops of Fort Wayne and Evansville, those of Detroit, Louisville, and Nashville, are mentioned as suffragans of the future Archbishop of Indianapolis. We have no means of knowing whether there is any truth in these rumors.

... V. Rev. Henry Drees asks us to request the Rev. clergy of the Cincinnati Archdiocese to send names for enrollment into the Brown Scapular of Mount Carmel to him at Maria Stein, Mercer Co., Ohio, to write the names distinctly, and, if an answer is expected to enclose stamp.

## LITERATURE.

### AN ATROCIOUS AUTHOR.

Under this caption the *St. Louis Mirror* (Dec. 13th) prints the following timely reflections on the newest feature of certain "yellow" journals:

One George Peck, author of an atrocious screed called "Peck's Bad Boy," has returned to his nefarious literary activities in the matter of debauching the mind of youth. The smartness George Peck celebrates is the smartness of ineffable and colossal vulgarity. The wit he represents is the wit of the gutter snipe. The boy modeled along the Peck line can

never be anything worth decent consideration. Peck's Bad Boy was a nasty, cruel little ruffian, without respect for anything, and the boy become a man bids fair to develop into an ideal of the cheap skate variety actor, the fresh masher, the flash circus fakir, and the shifty confidence man. Peck's humor is of the lowest type short of actual filth and obscenity, and the whole trend of his work has been to exalt the youth who has no respect for years or weakness or misfortune or innocence.

### A GOODY-GOODY NOVEL.

Guy's Fortune. By M. B. Egan. B. Herder. \$1.00.

Guy is a very remarkable hero of a type which we thought had disappeared. His like are found in the proverbial Sunday-school books. He is perfectly good, but is a victim from babyhood of the most terrible misfortunes and persecutions. However, all ends happily. At the mature age of seventeen, he falls in love with a perfectly good young lady. The marriage is discreetly postponed until Guy comes of age, and his lady-love has passed through the refining fire of "a few London seasons." Then they live happily ever after.

The story starts with two Catholic characters, and ends with about a dozen. If only our hard working missionaries could convert people as easily as it may be done by the pen of the novelist, how happy they would be!

SUSAN TRACY OTTEN.

### CURRENT LITERARY NOTES.

—The novel-reading habit, carried to excess, makes a type of soul that is fit neither for this life nor the life to come. I think as much may be said of the novel-reviewing habit, which I should like to describe, *a l'irlandaise*, as being at the very bottom of the bottomless pit of literary drudgery. One contracts a sort of mental chlorosis in looking over the thousand reviews of the thousand novels (recently printed in a single issue of the *N. Y. Times'* literary supplement.) What damnable iteration of stock phrases!—for the thing is become a cult with a terminology of its own. And the maddening assumption that the world, with so much real work to do, is clamoring for the puppetry of fiction!—Michael Monahan in the *Mirror*, Dec. 13th.

—The *Sacred Heart Review* has discovered that "Jack Hildreth on the Nile" is "an adaptation from the German of C. May, whoever he may be."

"When 'Winnetou,' by the same author, ran the gauntlet of Catholic book reviews" observes the *Southern Messenger* (Dec. 6th)—"there was only one hint that the work was not the production of Miss Taggart's pen. Such is fame! While Carl May's books are being published in growing editions in Europe, we here wonder 'whoever he may be' and give columns of praise to the genius of a translator, as if she were the originator of the tale."

## EDUCATION.

§ Miss Maggie Paul, a Spring Mill school teacher, was acquitted in the criminal court at Norristown, Pa., on Dec. 6th, of the charge of assault and battery upon an 8-year-old son of William Krause. The boy had misbehaved, and Miss Paul gave him a spanking. In charging the jury the Judge said that when a child entered a school-room it was under the



control of the teacher until dismissed. The cost of the trial was placed upon the County.

§ The following public-school joke is told by the *Household*:

A teacher in one of Boston's public schools had instructed her pupils in hygiene, and toward the end of the term, wishing to see how well they could remember, told them to each write out a little story of the human body. The following is copied from the "story" one small boy handed her, with the confident assurance that he knew it was all right, for he had studied very hard over it: "The human body is divided into three parts—the head, the thorax, and the abdomen. The head contains the brains, if there are any; the thorax contains the heart and the vital organs; and the abdomen the vowels, of which there are five, a, e, i, o, and u, and sometimes w and y."

## SOCIAL QUESTION.

### WORKINGMEN'S PENSIONS IN BELGIUM.

It is worthy of note that the King of the Belgians could sign, as he did a few weeks ago, a decree providing government pensions for workingmen, without occasioning any considerable comment. In any other country than Belgium, the proposition to pay to all workingmen sixty-five years of age life pensions of 65 francs (\$13) a year, could hardly be taken as so much a matter of course, but Socialism has been for years powerfully influencing Belgian legislation. The royal decree takes effect on January 1st, 1901, when workingmen sixty-five years of age, and in need of such assistance, will come immediately into the enjoyment of their annuity. Those fifty-eight years of age on that date will have the same privilege at the expiration of their sixty-fifth year. All others, however, as a condition of drawing a pension, must have paid into the public bureau of pensions, during a period of three years, not less than 3 francs a year, and a total amount of 18 francs. To this extent in its ultimate operation the Belgian scheme is a sort of workingmen's insurance. The terms on which the annuities are granted, however, make it obviously a pensioning, rather than an insurance of workingmen. A bill has recently been introduced into the Chamber of Deputies in France, providing for compulsory insurance of workingmen. It is proposed that the expense of this insurance shall be divided between employer and employee, the employee paying a certain per cent. of his wages, and his employer contributing an equal amount. When these amounts combined, however, fall below a given sum, the government is to make up the deficit with a subsidy.

### A WAY OUT OF THE SLUM.

Jacob A. Riis has in the current *American Monthly Review of Reviews* an interesting account of the Jewish agricultural and manufacturing colonies in Southern New Jersey. They are the result of eighteen years' work—an experiment which at first failed and then renewed on wiser lines has succeeded in one of the two great objects sought.

The Jewish refugees from Russia were abjectly poor and possessed little skill save in the most overcrowded of handicrafts. When they began to flow into New York, their own

people saw that something must be done, and tried the experiment of putting them back on the land. In New Jersey lands were bought and several hundred families settled. But the possibility of at once making farmers out of people forced for ages to be traders and town-dwellers, was soon apparent. The settlers lacked the means, the skill, and the markets to win their living from the land. They drifted back to the slum.

Then the trustees of the Hirsch Fund tried a new plan. They induced several manufacturers to remove their plants to New Jersey, agreeing to furnish their employes with homes. They gave each settler a piece of land and a cottage on easy terms. They established a school of gardening to teach how to use the land. This combination of work in factory and on soil has succeeded. The older settlers are steadily buying more land and leaving the factory to the new-comers. The result is the prosperous village of Woodbine, whose people are steadily developing into a contented yeomanry.

The attempt to return the Jew to the land had two objects: To relieve the man and to drain the slum. In the latter it has failed so far. In eighteen years 1,200 families have moved out of the city, but in five months last winter 12,000 Jews came to stay in New York. Therefore, the Hirsch trustees have reversed their plan. Instead of urging the people to move out they are trying to induce their employers to do so, arguing that the workers will follow the work. They have formed alliances with various suburban land companies. They offer the manufacturer lower rents and other advantages. They offer the workers real homes on easy terms.

The new plan, in effect, seeks to destroy the slum by scattering the factories. "The economic gains," as Mr. Riis says, "by such an exodus are clear, provided the philanthropy which starts it will maintain careful watch to prevent the old slum conditions being reproduced." The way out of the slum may thus be found, as the way out of nearly every other evil has been found, by an appeal to intelligent self-interest. The manufacturer may in time learn that he serves himself best when he puts his factory where his employes will have the chance to live decent lives.

The only discouraging thing about the experiment is the disinclination of many young people to stay on the farm. J. W.

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